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Study of curricular changes reflecting concern with integration with liberal arts in general: Introductory course in basic beliefs of modern man, interdepartmental seminars at advanced levels. Discussion of upgrading study of religion by honore program with individual study, concentration by majors on seminars, and comprehensive examinations.

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DePauw Univ.

PROGRESS REPORT: LILY GRANT
DEPARTMENT OF PHILOSOPHY AND RELIGION

I. Introduction: The Principle for Curricular Revision.

Curricular study and revision within the Department of Philosophy and Religion has been carried out according to a two-fold approach to the "promoting of excellence in the teaching of religion." The first has included the effort to make the study of religion a more significant integrating factor in the total liberal arts program of the student. The second has been the up-grading of instruction and study in the curriculum of religion.

II. The Teaching of Religion and the Liberal Arts.

The study of religion serves not only as a distinct discipline within the liberal arts program, but also has significant contributions to make to the integration of the total studies of the liberal arts student. It has distinctive value in the development of perspectives and frames of reference for the interpretation of facts and evaluation of their significance. To augment the service of the Department of Philosophy and Religion to the total University program, curricular changes have been introduced into the Departmental program reflecting this concern with integration.

a. Basic Beliefs of Modern Man.

At the introductory level, and appealing to students wishing to fulfill their six hour graduation requirement in philosophy-religion, a new basic course has been introduced and is being taught for the first time. The course isolates and analyses the basic convictions, philosophical and religious, of con temporary western culture. The year's course is organized around four cultural characterizations; mass culture, culture of technique, culture of crisis, and culture religious commitments.

A basic reader has been prepared and made available to each of the participating students. The readings are taken from the most significant contemporary writings and include the works of philosophers, theologians, scientists, and essayists. Samples of such works analysed include Ortega y Gasset, Marx and Stalin, Dewey, Collingwood, Darwin, Spencer, Freud. Logical Empiricists and Existentialists. The second semester is devoted to an analysis of the cultural significance of Judaism, Roman Catholicism, and Protestantism.

At present, an experimental group of one hundred students, freshmen and sophomore, are participating in this new course. The course of study involves one third lectures, and two thirds discussion sessions. Each session is planned and administered jointly by a combined staff of three instructors.

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b. Inter-departmental Seminars.

At the advanced level, the issue of integration has been approached through the introduction into our curriculum of seminars which will be taught jointly by staff from the Philosophy and Religion Departments and the Department of English (Literature and Ideas), Sociology (Power Structures in Society), and Art (Christianity and Art). Plans for other interdepartmental seminars are under study.

III. Upgrading of the Study of Religion.

Provision for the upgrading of the study of religion includes the following curricular and academic changes:

a. An Honors Program has been instituted for the purpose of making greater utilization of the gifted student. Admitted by permission of the Department, the Honors Student follows an individualized study program during the junior and senior years under the supervision of a staff member. He must maintain a degree of excellence in order to continue in the program, he must take comprehensive examinations and write a thesis during his senior year. At present we are graduating our first class of four honors students and have a junior class of four.

b. The program of study for departmental majors has been revised completely. The major's program is structured around comprehensive examinations given during the senior year. Each major must take three written comprehensive examinations from among the following:

a. History of Philosophy (required)
b. Philosophical Problems (optional)
c. Christian and Non-Christian Thought (optional)
d. History and Thought of the Bible (optional)

These comprehensive examinations are administered in conjunction with a required course, Major's Seminar. The object of this seminar is to determine the proficiency of the major's preparation in the field of philosophy and religion, to remedy to some extent gross deficiencies by supplemental reading and individualized instruction, and to integrate the total major study by preparing for the comprehensive examinations.

c. The curriculum of the Department has been examined and revised in accordance with current developments in education in general and within the subject matter of the Department. Of major significance has been the increase of courses dealing with individual thinkers, allowing opportunity for more intensive work in the study of these major men and movements.

d. A thorough study of our library holdings has been carried out, and some comprehensive evaluation of these resources made. Some $9,000 has been allocated for the relieving of major weaknesses. We have tried to come to some concept of the nature of an undergraduate library. We are committed to the principle of acquiring first, the complete works of major philosophers and theologians, and then to add major secondary sources, first those in translation and then the classic, non-translated sources. A permanent system of library purchases has been instituted in the department to insure that our library will be systematically kept up to date in its holdings.